

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, SEPTEMBER 17, 1887.

[NUMBER 3.]

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EDITORIAL.

A COLORED demonstrator of anatomy has been appointed at the Dartmouth medical college. We believe there has been such a position held by a colored man in Chicago for some time.

"It has now come into vogue in most religious conferences and summer grove meetings, that part of the time is given to temperance questions. Our societies should see to it that this temperance hour is provided by the conference managers." So writes an eastern friend, and so say we.

To the truly religious nature all writings that reflect the sincerity of the human soul are chapters in his Bible, all creeds are rounds in his ladder of faith, all sects contribute to his table, because like a healthy body the soul has vigorous digestion and the power of assimilation.

It was said of St. Francis of Assisi, "He listened to those to whom God himself would not listen." Aye, but when St. Francis listened to such, God was listening to them. God uses our ears to hear the plaint of the miserable, He uses our hands to alleviate the sufferings of the wretched, He uses our heads to light the lamps of knowledge in the caves of ignorance. The sympathies of the universe flow through our spiritual veins, the love of God pulses in our hearts, and in so far as we are true and noble we can say with Jesus, "I and my father are one."

THERE are different ways of going out of town for a summer vacation. Some go with a grip-sack, and some with a Saratoga trunk; but when the Czar of Russia goes, he goes with 50,000 soldiers. "When the Czar left St. Petersburg, on May 25, for his summer residence at Peterhof, the railroad track was guarded by 50,000 soldiers, scattered along a distance of 1200 kilometres. All the bridges and stations had been previously examined to see if they were not undermined by Nihilists, and for twenty-four hours all telegraphic communication was forbidden." We laugh, but it is like laughing at the leaping shadows of a shaken skeleton.

THE following rules to be observed in the school room we clip from an exchange as timely hints to pupils and teachers, but they are not bad rules for those who don't go to school. Let them be tried in the home, the church, and the Sunday-school.

1. Neatness of person and dress.
2. Purity of words and behavior.
3. Cleanliness of desks, books and room.
4. Courteous bearing to teachers and fellow students.
5. Punctuality and promptness to the minute.
6. Respect for the rights of others in all things.
7. Earnest devotion to work.
8. Quietness in all movements.
9. Obedience to the laws of love, good will and duty.

MEN talk of creeds as if mere affirmation could preserve the truth. Truth does not live in creeds, but in souls. The soul perceives before the tongue utters or the pen writes. In perception is the guarantee of persistence of truth. While souls perceive, no lack of utterance can cause any truth to be neglected. If perception is lacking, no creed can preserve a truth for men. Let us not then be too anxious to set out perceptions to words. Let us not hastily give the soul-vision a local habitation and a name. Let us be content to see, and not too often to say our faith. Dogmatism, intolerance of others, limitation, come of too great a desire to fix the divine

vision in external form. Let us have a holy of holies, wherein is shrined some truth sacred from the gaze of mortal eyes. Let us have an ark of Jehovah, not to be touched by profane hands. The highest truth will not show its face to gaping crowds. Divinity ever conceals itself from public gaze. Only the garment can be touched. The spirit lives secure within. Never was the divinest truth successfully externalized. By symbol, parable, allegory, men have attempted to materialize for coarser minds those inner truths which illumined souls at once perceive. But ever has this caused degradation and misunderstanding. Ever have such efforts been pearls cast before the swine.

SEEK in teaching full recompense for the labor involved. The bird sings for no wages. The flower blooms for no hire. Money buys not the perfume of the violet. It is shed for its own sake. Let utterance repay the labor of gaining truth. Speak thy thought where and when and to whom it is fitting. The joy thou awakenest in hungry souls shall recompense thee. There is joy in revelation. The visible universe is vibrant with the melody of God's being, revealing itself to man. Let the human soul find like joy in revealing its visions to its fellows. When the soul is consecrated to the perception and revelation of truth, it becomes leader, teacher, Savior to men. This office is the noblest, the holiest, that the soul can fill.

THE recent volume "Doctor Channing's Note Book" has some searching sayings touching riches: "It is of no importance that there should be a rich man in the community, but of great importance that there should not be a poor one." This, "What right have we to anything for ourselves which would do greater good for others?" is a question which is a Bible in itself, if taken to heart. Here is another similar to it: "Is it right to make a display of wealth by which the poor are humbled in their own eyes, and by which their ideas of the happiness of higher conditions are perverted?" In this, "Nothing is so injurious as for a man to form himself on a state of society which he is called to reform," there is more than an antithetic play on words. Emerson says, "It is the uncivil man that makes the world move."

MYRON W. REED, of Denver, turned aside on his way home from his vacation to join the skeleton of his regiment in Michigan, and this is the way it seemed:

"I suppose my regiment had first and last more than 2000 men. Of these only some 200 are to-day on the earth. The war killed a great many men since the war. I do not think that the great republic can do too much for this broken regiment. It is not possible to overpay them. I had not met with them for fifteen years. I have not had so much exercise of wrist and hand in my life. I had to go off by myself and rest and pry my fingers apart. The girls sung "Brave boys are they, gone at their country's call." Their mothers were the girls who sang the same song twenty-five years ago. There were about 130 of us who sat down to dinner. Curious how much smaller the type is now than it used to be. All of them drew spectacles in a matter-of-course way. They looked old. It was interesting to see two of them meet in the street and look at each other. It would take a little time to see even one's "old partner," but the recognition came, and came violently. And then the memory worked. I noted two things: Difference of rank makes no difference now. The general walked arm in arm with the private of company I. It made a great difference once. Who cares now? To have

been a good soldier is enough. Perhaps it will be so hereafter. And I noticed the beautiful contrivance of God that the memory shall hold well defined and distinct the pleasant things of the past and suffer the disagreeable to fade out. We talked of the things that made us smile. The roughness of the long road was not much remembered. Perhaps it will be so when life is done, and we meet in great encampment."

PROFESSOR SWING, in his opening sermon last Sunday, preached on "The Newness of Things," dwelling upon the newness of religion which keeps strides with the newness in politics and science. He said that when Jesus said "Let the dead bury the dead," he was simply calling for an advance onward, and such it had ever been. If any one felt with Solomon that there was "nothing new under the sun," it was caused by his own dead heart. Gladstone is a beautiful spectacle. No days are weary with him; there is no monotony; but his mind is ever filled with the newness of England and America. There has been great expansion, and in that, newness of thought. Darwin talked about the evolution of insects at first, and now scientists are speaking of the evolution of planets. From insects to worlds is a great stride.

THE *Unitarian Review* for September contains a noble paper by Henry Doty Maxson, on the Religious Possibilities of Agnosticism. Analyzing religion as consisting of morality and emotion, he shows that the latter is and ever has been based upon a sense of the mysterious and unknown. He holds that religious emotion cannot coexist with scientific knowledge concerning a particular fact. "Optics dissolves Iris. Jupiter Tonans disappears before electrical discovery. Medical science dethrones the Jehovah of the plague. If, then, all subjects of contemplation were capable of scientific solution, the death of religion would be only a question of time." But he well shows that increasing knowledge brings us face to face with increasing mystery. Science can never answer all the riddles of the Sphinx. Agnosticism, as Mr. Maxson shows, is simply a recognition of this fact; and so far from claiming that the groundwork of religion is exhausted, asserts that it is inexhaustible. When man can comprehend the Infinite Mystery he may cease to worship; but until that time he will worship and adore the Greater than himself.

GROSSE POINT is a village some thirteen miles north of Chicago. The basis of the town is a German Catholic settlement which, we believe, ante-dates Chicago itself; its business is represented by ten saloons and two grocery stores. Its religion is represented by a large Catholic church, well attended. The public school, if they have one, is of a very inferior quality. This place has been noted for its scenes of revelry and deeds of violence, murders innumerable have occurred there within the last twenty years. It was within a short distance of this place that the venerable couple Mr. and Mrs. Wilson of blessed memory and Unity fellowship were so cruelly murdered in their own house, a few years ago. And the morning paper lying before us records the death of a lady, wantonly shot by a drunken reveler while she was riding in a funeral procession through this place. Seventeen years ago the present writer found neighborly companionship and ministerial fellowship with the priest of the Grosse Point parish. One day he sat with the priest upon the altar steps of this Catholic church, examining the vestments and studying the rubric. The Catholic and the Unitarian in the private confidences of that week day afternoon had but one philosophy concerning the origin, sanctity and authority of book, of priest and of church; but when it was squarely put to the priest, "How can you assume all the presumptions of your office next Sunday and carry the large pretensions which your numerous communicants will humbly believe in. Why not confess your simple manhood, and stand before them as brother before brethren, stripped of sacerdotal pretensions?" The reply came in broken German, prompt with an accent of worldly shrewdness and practical confidence that almost silenced if it did not convince his questioner. "Dat vill do mit your beoples for dey dinks und reads, but these beople (tapping his forehead significantly with

his fore finger) deir heads be so tick you don't got at 'em only tro de eyes; dese beoples must see der religion or dey don't feel it." The history of the last seventeen years has justified the retort of his questioner, "Aye, but you will never make their heads a shaving thinner by this process, the religion they see will never build you a school-house, lay down sidewalks and make Grosse Point safe to walk in after dark." At that time the Unitarian minister thought he had spoken rather severely, his sympathies were then as now active with the church and the priest. That religion was spectacular, devout, it appealed to the imagination, it was deep rooted in the past and grasped eagerly for a future, but it ignored the present. It was piety without ethics; religion that considered morals cold and inadequate. Grosse Point is but a small dot in the great world that has been suffering from too much of this "eye religion," it waits a head and conscience piety. Nothing but the sense that is scientific and the sentiment that is practical and humanitarian can ever redeem the plague spots. Let's be done with that religion that does not insist on morality as the first, last and only door into the temple of God.

THE New York *Christian Advocate* is publishing a series of articles on Prayer. If any one is in doubt as to the proper manner of addressing Deity, or hesitates as to the proper subjects for prayer, he should read these articles. Numerous examples of improper prayers are given, and the reader will be surprised to learn how idiotic some men may become in their devotions. A Methodist preacher of New England is said to have asked in prayer, "Where are the members of the official board, O Lord, that they do not stand by the minister? Are they all dead?" Another Methodist preacher, whose usually meager audience was on one occasion augmented by a funeral, thus gave thanks: "O God, we thank Thee that there is something that can bring this people out; even if it is a funeral." Another minister, who wished his people to remember that he had traveled abroad, is said to have addressed these words to Deity: "O Lord, thou knowest that we saw in Europe much distress." At a certain church meeting, called to seek divine direction in the selection of a new minister, a clergyman thus besought the Lord for assistance: "O Lord, send us a minister—a man of thine own heart; not an old man in his dotage, nor a young man in his goslinghood, but a man with all the modern improvements." Another minister, seeking to console a bereaved husband, prayed earnestly for the divine blessing to rest upon him and upon "the one to come who shall fill the place made vacant by the death of our deceased sister." Many other examples of idiotic praying are referred to, and full instructions are given for constructing prayers in accordance with the laws of common sense and good taste. We are sorry for the clergy who need such instructions in the etiquette of prayer. But when prayer is made by rule, it is well that the rule be correct. True prayer is as natural as the song of a bird, and rises above all instruction. The soul that is touched with the spirit of real devotion can no more err in uttering prayer than the lark can err in singing the beauty and joy of dawn.

Frances Power Cobbe.

It was a bold as well as a beautiful thing that the publication branch of the W. C. T. U. did when they published the cheap edition of the "Duties of Women" by her whose name heads this article. The orthodox women of America publishing, printing, distributing and reading the words of this ardent theist, the friend, editor and to a certain extent biographer of Theodore Parker. We sincerely hope that this most timely book will not prove a business failure and miss the wide circulation the heroic publishers have aimed at. In the July number of the *Chautauquan*, Miss Frances E. Willard, president of the W. C. T. U., introduces this book, or rather the author, in a most interesting article, one which contains some original matter concerning Miss Cobbe's own line, and biographical facts not generally known. We desire to give as much room to Miss Willard's words as possible, after thanking her heartily for the breadth and insight shown

in this step, and begging our UNITY readers to do everything they can to circulate this wise book among the women of America. "Boom" is a word that probably belongs to "slang" and does not represent a very ethical thought; but we do not know why a good thing should not be "boomed" as well as a bad thing. We would like to help "boom" this book of Miss Cobbe's, so that 25,000 copies of it will be sold and read by 50,000 readers between now and Christmas time. How is it to be done? By simply arousing a true sense of its importance among those who have the power of shaping public tastes and public opinion. Let the preachers, editors and women's clubs join the W. C. T. U. in introducing this woman to whom Miss Willard assigns the rank of "greatest among living Englishwomen."

Concerning this book she says, "For clearness and depth, as well as 'sweetness and light,' I know nothing of anything in our literature upon this theme that approaches this little volume. It has been fitly called a 'veritable hand-book of noble living.' It is a modern book. There is no flavor of 'twice told tales' in her 'advice to women,' and the 'sweet girl graduate' will not find the word 'sphere' between the covers of this vigorous volume."

After persistent effort, Miss Willard says she has found reliable data for the following outline of the life of this interesting woman.

Frances Power Cobbe was born in Dublin, December 4, 1822. Her father was Charles Cobbe of Newbridge House, County Dublin, "a landed gentleman of old family and good estate." In his youth, before he inherited his property, he went out to India in the 19th Light Dragoons and became a famous soldier. Returning home after a period of years, he married Frances Conroy, an Englishwoman of old descent. They had four sons and, after a long interval, their only daughter Frances. Mr. Cobbe's mother was a Trench, sister of the first Earl of Clenmarty. His grandmother was Lady Eliza Beresford, sister of the marquis of Waterford, and his great-grandfather, Charles Cobbe, was archbishop of Dublin. The archbishop was the younger son of a Hampshire family which had been seated for centuries at "The Grange," now Lord Ashburton's, and the scene of some of Mrs. Carlyle's mortifications. One of the ancestors, Richard Cobbe, represented Hampshire in Cromwell's Parliament of 1656—having Richard Cromwell for his colleague.

In her "Duties of Women" Miss Cobbe says:—

"I recollect my father telling me that in the old Mahratta wars he had scaled the walls of fortresses while the enemy were hurling stones on their assailants from the battlements above, and shooting at them on the ladders from a dozen loop-holes; and how at Assaye he charged with his regiment, a mere handful of men, against an almost numberless host, dashing up again and again to the mouths of the enemy's cannon. But these things, he said, made little demand on courage. It was when he and his troops were once ordered to halt where they had been stationed on a hill-side by a mistake within the *ricochet* of the enemy's balls; and for four hours they remained still, while one after another the men fell from their horses, cut in twain or left headless corpses, as the shot struck them. This, he said, was a strain,—such a strain that, when the command to charge was given at last, the roar wherewith the soldiers responded revealed the tension they had undergone."

These statements concerning Miss Cobbe's ancestry and the experiences in which her father played a hero's part, throw light upon her inheritance of statesman-like qualities, her love of theological and ethical studies, and that courage which in a man might have led to a military life. In a woman's environment these traits have developed an unexcelled champion of righteousness and truth. Of her studies, Miss Cobbe once wrote me as follows:—

"I was educated by governesses at home at Newbridge House until I was fourteen, then sent for two years to a famous Brighton school. Returning, I kept my father's house from sixteen to thirty-five, when he died and my oldest brother of course succeeded. It was a very large house and we kept it in the old way with a considerable household—fourteen servants—so I had a good experience of household duties. We often had eighteen or twenty people stopping in our home for weeks. Then I had the care of our village school kept by my father for his laborers' children, and the sole supervision of two villages where nobody was ever ill, or dying, or in trouble, without being looked after by me. Amid these pleasant duties I studied a good deal, often all night long, and wrote my 'Intuitive Morals' and 'Religious Duty.'

My father and all my people belonged to the Church of England, but when I grew up that faith became untenable to me, and by slow degrees I became a theist. The writings of Theodore Parker just met me when I had reached nearly the same point alone and gave me infinite comfort and help. We entered into correspondence then, and ten years after I stood in Florence by his death-bed and grave.

"After my father's death I traveled—alone and comparatively poor—to Rome, Egypt, Jerusalem, the Jordan, Baalbec, Smyrna, Cyprus, Hungary, Venice, Florence, and so on. Then I went to live

and work with Mary Carpenter among the slums of Bristol and in her reformatory for little girl thieves." Here Miss Cobbe's health broke down again, and she went several times to Italy.

In concert with her friend Miss Eliot (daughter of the Dean of Bristol), Miss Cobbe now made two plans, one for protecting servant girls and another for affording relief and comforts to destitute incurables. This indefatigable woman labored thus for several years, also in the ragged schools and workhouse infirmaries. Then she sprained her ankle and became for four years a cripple on crutches.

On one of her trips to Italy she had, through Mrs. Somerville, become acquainted with Miss Lloyd, a grand-natured Welsh woman of about her own age, with whom she has lived in perfect concord for twenty-five years, or, as Miss Cobbe herself says, "for twenty years she lived in London to please me and now I live in Wales to please her, at Hengwrt, her beautiful old place." In this long and quiet period, Miss Cobbe has, as she writes me, "printed fourteen or fifteen books herself, about twenty-five pamphlets on theology, woman's claims, vivisection, and an enormous quantity of articles for newspapers and magazines." She has been on the staff of the *Edinburgh Review* and of the *London Standard*, and has contributed to the *Quarterly Review*, the *Contemporary*, *Fortnightly*, *Cornhill*, *Macmillan's*, and many more.

But a consuming pity for the brute creation led Miss Cobbe, twelve years ago, to cease almost entirely from her literary work and to set about founding "The Victoria Society for the Protection of Animals from Vivisection," of which she is honorary secretary. In this work the late Lord Shaftesbury was her great supporter. His speeches in and out of parliament, his pen, his personal influence and gifts, joined to the tireless efforts of Miss Cobbe, have made a deep impression upon the British public, and enlisted the sympathy of the truest men and women of Christendom. Our own Audubon societies, by which ladies are pledged to wear neither feathers nor birds, are an echo of this potent Englishwoman's tender pleadings for "the silent neighbors," whose day of redemption draweth nigh. There is no more convincing proof that the world grows better all the time than this mighty work of Frances Power Cobbe and her coadjutors in England, and the equally great work done in America by George T. Angell, of Boston, and Henry Bergh, of New York. Some time the public schools will universally include in their training lessons kindness to animals, and it will hardly be believed that women ever outdid savages in decorations that involved the slaughter of the innocent.

First the slave, then the wage-worker, then woman, then the animal world shall rise to freedom, in the long, sure, steady lift of Christ's resistless gospel lever, and the great Englishwoman who, though not of our faith, has a mind so saturated with Christian ideas and crowded with Scripture passages that one who reads the "Duties of Women" would suppose her to be still an orthodox Christian, has led the way in her own land to this blessed consummation. The nearest approach to Miss Cobbe, whom I hope some day to see, thus far vouchsafed to me by destiny, was in 1869, when, in her studio at Rome, I clasped the hand of Harriet Hosmer, and drank in the praise she lavished upon her friend, Frances Power Cobbe, whom she described as being of proportions ample as her intellect, and possessed of a wit as sunny as her heart.

Miss Willard's article concludes with the "Introductory Letter" which Miss Cobbe has furnished for the new edition of "The Duties of Women." It runs as follows:

HENGWRT, DOLGELLEY, N. WALES, April 5, 1887.

DEAR MRS. ANDREW;—You and Miss Willard have done me the honor to ask me to write a few lines of address to those readers to whom my little book may be introduced through your kind offices.

There is not, I imagine, any such difference in the lives of women of our Anglo-Saxon race on the two sides of the Atlantic as to make any of my remarks on our duties *here* inapplicable *there*. Nevertheless, there is in your country such a fund of fresh and free enthusiasm, and it is, naturally, so much less circumscribed by long-established customs, that I am led to believe it is even more needful with you than with us to be on our guard to keep the great onward movement of our sex within the bounds of the strictest moral discipline. Every woman who straggles off the line of march does us an injury—just as every woman who leads the van, like Miss Willard, does us all infinite service.

The old virtues of womanhood,—purity of life and lips and heart, tenderness, unselfishness, and the simplicity which is at the opposite pole from self-assertion, these qualities must not for a moment be suffered to fall into the background, while the happy women of the coming time add to them courage and learning, and eloquence and public spirit, and many other noble gifts which shall be theirs if they remain faithful to their ideal, to God, and to duty.

One "rock ahead" I will permit myself to point out before I close. I have observed in many American, as in some English books and articles, that the overbearing spirit noticeable among the leading scientists of this generation has called out an echo of dogmatism and shallow presumption in speaking of the profoundest problems of existence which is insufferably foolish. No cant of religion was ever more odious than this modern cant of science; and when I catch a note of it in the mouth of some half-trained young woman, proud of her smattering of Huxley and Spencer, and her semi-comprehended

Darwin, I wish I could make her sit for one hour at the feet of Mary Somerville.

On the other hand, my heart warms to your young countrywomen such as I have met in England and all over Europe, full of high and generous enthusiasm and reverence for all that has been great and noble in the past, all that promises blessing in the future. To them, with their sweet, keen faces, their innocent humor, their fearless courage, I send forth my little book, with earnest wish and prayer that when my "six days' work is done" (as it must very shortly be), they will perform the "Duties of Women" better than I have done, —better even than I have been able to understand or depict them.

Very sincerely yours,

FRANCES POWER COBBE.

CONTRIBUTED AND SELECTED.

Longings.

MORNING.

Behold again the miracle of morning newly born:
As brightly shines the sun,
The mist dispelling,
My heart is longing,
So with joy to run,
That all souls may be gladdened before another morn.

NOON.

Nature is full of grandeur, and busy, throbbing life:
This movement says to me,
O do not tarry,
But bravely carry
Such message as you see;
Haste to cheer the fainting, and to lessen strife.

NIGHT.

Without, the day in perfect peace slowly ebbs away
'Mid crimson glories bright;
It will not stay,
Though much I pray
For work, before the night.
O teach me better my true work, before another day.

E. H. H.

DENVER.

Apostolic Succession.*

1—*Protestant View.*—"It is not necessary, indeed, for the Protestant preacher's validity that he should have received grace through the unbroken priestly order of the church from the original apostles; but it is deemed necessary that he should have received it from the hands of his own faith. . . . Whatever may be said of individual societies, there is no sect—no, not the most liberal—that dares trust a minister freely with the Divine Spirit. . . . And so essentially there is no difference between the Catholic and the common Protestant doctrine of ministerial succession. . . . There is no progress, no going beyond the creed of the fathers, no getting out of the catechism.

"The Orthodox must hold to Calvin or Edwards, the Methodist must not depart from Wesley, the Quaker can not go beyond Fox and Barclay; and even in our own free denomination there are many who would draw lines each side of Channing, to pass over which in either direction should be deemed sufficient cause for non-fellowship.

2—*The True View.*—"As not even Omnipotence can make the blind see without first opening their eyes, so he can not reveal truth to the soul unless the soul be first opened to receive it.

"We shall see that the true apostolic succession does not lie within denominational boundaries, but overleaps them, and that, in the race of true prophets, validity is proved rather by departure from than conformity to the established order of creeds and churches. . . . Wiclif and Huss and Luther, Calvin and Zwingli, though trampling on the authority of the church and introducing new doctrines and ecclesiastical usages, were yet, by spiritual descent, more legitimate priests of Christianity than were the popes and bishops who excom-

* From "Twenty-five Sermons of Twenty-five Years."

municated them. . . . The only church that can be an honest monument to his [Channing's] name and truly claim him as its great apostle is that which, with the largest freedom of religious inquiry and indefinite progress in religious truth, combines the utmost charity to opponent in opinion and love to all men.

"Finally, God's priesthood are not ordained by the laying on of ecclesiastic hands, but by the revelation of truth to the soul"

3—*The Object of Unitarian Christianity.*—"I believe that the mission of Unitarian Christianity is higher and larger than simply to make a new religious sect or to open new places for Sunday worship or to fill old ones,—namely: to liberalize and spiritualize all sects, to make all society religious and all life worship."

"The Christian sects do not dare to live Christ's life yet. For centuries, now, the civilized world has borne his name. It has prayed to him and through him; it has called him Son of God, nay, God himself; it has invented ingenious devices of theology by which he may save mankind; men have preached him, read him, admired him, worshiped him; but who yet dares to live as he lived, with no authority but Truth, no law but Right, no master but God?"—*William J. Potter, 1860.*

Architects of the New Theology.

Perhaps you ask who originated the ideas of The New Theology. The ideas of The New Theology are as old as the New Testament. But the explanation of these ideas, which is the province of theology, comes from many sources. The New Theology is a cluster growing upon an old root. Many a pearl gathered in the mystic past has found a place in the casket of its truth. Men of profound thought in all times and climes have made their contributions. Of those who in modern time have helped in its formation, I may mention Kant and Fichte among the philosophers; of the poets, Tennyson, Whittier, Longfellow and Emerson; among the theologians upon the other side of the globe I may mention the stainless F. D. Maurice and his pupils, Dean Stanley, Charles Kingsley, all of whom have passed on into the immortal life. Among living men in England I may mention Canon Farrar and Matthew Arnold, and especially James Martineau. Among those on this side of the globe I may mention among Unitarians, William Ellery Channing and Theodore Parker; among the Universalists, Thayer Ballou and the eloquent Chapin; of the Congregationalists, Bushnell, Munger and Henry Ward Beecher; of the Presbyterians, Professor Swing, and of the Methodists, Doctor Thomas, both now independent, and Heber Newton, of the Episcopal church. And if I, by the patient thought of the next ten or twenty years, may be allowed to contribute a bud or even a leaf to the beautiful wreath of this fairest truth, I will say with the old Roman, "*Sat est vixisse.*"

Why should not all Christians unite in this great work? Let us cheer each other on in whatever fields we may work—Methodist, Presbyterian, Universalist, Catholic. We are all children of the one Father, all contestants for the same crown, the crowns of righteousness.—*J. G. T.*

Resistance to Evil.

There is one form of ethical culture in which a sense of its importance will compel us to take part, and that is the forcible resistance to evil. The world is not yet in a condition which will enable us to "resist not evil" under all circumstances. The law, and the conflicts which its enforcement involves, have slowly evolved the moral sense of man, so that the present century finds this faculty well developed in a great many individuals of our race. The process has been of relentless severity, and thousands, yes, millions of men have been sacrificed in accomplishing the result. Millions have learned what is ethically right, and they are in the habit of doing it more or less of the time. Other millions have not yet learned what is right in various respects, and their practice is, therefore, the less satisfactory. Under the circum-

stances, we cannot yet cease to "resist evil," and give up the police and the courts, as Count Tolstoi would have us do. But Christ did not hesitate on account of the condition of the world to introduce a pure ethical system. He knew that men had found the natural system a severe one, and he told them if they would all follow his method they would "find rest unto their souls," which is undoubtedly true. So we must regard the world as in a condition of transition from a "state of law" to a "state of grace;" that is, as making the passage from under a "law of conflict" to a "law of harmony." Since this growth is not yet completed, we are compelled to resist evil. This resistance, in every-day life, is to many not a pleasurable service. To others it may be the excuse for the gratification of a combative, or even a sanguinary, disposition. There is a wide ethical contrast between the conduct of a man who refuses to accept a drink of alcohol when he feels that he does not need it, and the man who joins a party of lynchers on pretence of doing justice, but in reality to commit murder without fear of consequences. It is in this field that moral courage has its opportunity, and it is here that moral cowardice is so frequently displayed. It is here, also, that the ethical critic will have to draw the line between just indignation against wrong and the indulgence of vindictive anger. If resistance to evil were more general the world would be better. Those who do not condemn themselves for omissions in this respect may feel a just satisfaction in believing that the world is better for their having lived in it.

—Prof. E. D. Cope, in the Forum for September.

Song of the Star-ray.

O star-ray, messenger of God to men,
Fleet-winged, darting across infinite vastnesses of space!
What dost thou bring to my soul?
What message bearest thou from out the eternities?
What singest thou to my soul, thou whose motion is music?
Art thou come to bring greeting to my soul from other souls?
Dost thou come to announce attainment of the ideal?
On that farther shore of infinity, where thou hast thy source,
Is there beauty, perfection, wholeness, truth?
Is there somewhere, however far, a divine humanity?
On the shores from which thou wast shot, O arrow of light,
Is there a humanity regenerate, born into the Spirit,
God and truth-loving, right-living, splendid in divine man-
hood?
Dost thou sing of a humanity that crowns, not crucifies, its
saviors;
That stones not prophets, nor starves them;
That builds not altars to greed;
That tramples down wrong instead of wronged;
That uplifts not injustice, but justice;
That bows not to wealth, but worth;
That worships not any made God, but the Maker;
That strives not to bring God down, but man up;
That takes not man to heaven, but heaven to man;
That puts not man in chains for thought or worship,
But calls ever the soul up higher, out farther, and in deeper;
That sees itself as God-made and making,—
Dost thou sing such a humanity, O star-ray, flitting across
the spaces to greet me? SOLON LAUER.

THE UNITY CLUB.

OVER two hundred ladies are connected with the society to encourage studies at home as teachers; over 2000 volumes are in the lending library. It has been in operation since 1873. Miss A. E. Ticknor, No. 41 Marlborough street, Boston, is the secretary.

THE following circular, designed for the pastors of Unitarian and liberal churches, has interest to a wider constituency and may find response in some pews where the pulpit fails to move, hence we print it in these columns:

"You know of the attempt at co-operation in the intellectual things of our churches represented by the Unity Club Bureau, organized May last in

Boston. Have you anything that answers to a Unity Club in your church? If so, will you not see that it is allied at once to the general work, according to enclosed circular? If not, will you not undertake to organize such an adjunct to your church as soon as possible? You see that Mrs. E. E. Marean, Chicago, is prepared to send you such suggestions, printed or otherwise, as you may feel the need of. Mr. Charles H. Kerr, of Chicago, our publisher, already has several suggestive leaflets; and we hope to publish more. For the sake of uniformity, and that whatever our clubs may do may be made available for all clubs, it is suggested that whatever programme or other matter you may print be done by Mr. Kerr. This will enable the publishing committee oftentimes to use the composition for wider purposes; but of course this is optional. The important thing is to get to work, and as far as possible to work together.

"We hope that all our preachers will take early occasion to speak from their pulpits upon the importance of the intellectual life, and the duty of the church to utilize and to consecrate the forces of culture, particularly in relation to the young. If you do this, please report results.

"BY THE EXECUTIVE COMMITTEE,

"A. J. RICH, Cor. Sec'y East."

THE following helps and Unity Club plans of work can be had by sending (10 cents each) to 25 Beacon street, Boston, or to 175 Dearborn street, Chicago, viz:

Outline Studies in Holmes, Bryant, Whittier; their poems.

Outline Studies in the Poetry and Prose of James Russell Lowell.

Ten Great Novels. Suggestions for Clubs and Private Reading.

Unity Clubs. Suggestions for the formation of Study Classes in Literature.

George Eliot. Suggestions for Clubs and Private Reading.

The Study of Politics in Unity Clubs and Classes.

THERE are in preparation the following plans for study the coming season, together with list of books: On History (Ireland), by Prof. W. F. Allen, Wisconsin University, Madison, Wis. On Art, by Miss Ellen Hale, of Boston. On Science (astronomy), by Rev. S. R. Calthrop, of Syracuse, N. Y. A course of religious reading and study, by J. C. Learned, of St. Louis. These plans will be printed uniform with the above.

Any other person proposing to prepare a plan of work on any other subject, will please inform Mr. Rich as soon as practicable.

THE executive committee of the National Bureau decided to employ Charles H. Kerr & Co. to do its printing the current year. Their office is 175 Dearborn street, Chicago. Rev. Mr. Rich is the committee on printing; and while each section has authority to send direct to the printers to have work done, yet in the matter of plans of study, it is desirable, for various reasons, that the MSS. pass through his hands. We would also suggest to clubs who propose to print their own programmes to have their work done at this office. In that way uniformity of page may be secured and the composition be utilized for other clubs.

THERE are two great advantages in opening the club to outsiders,—in that way you can have a very select, a very literary club, and do almost anything you like; it is also a way to interest intelligent young people in Unitarian thought, and many thereby have become members of the society. To have the best culture and talent in the city or village in the Unity Club will enable it to have excellent entertainments by home talent, and to aid worthy local objects of charity. The whole people interested will turn out to aid any such good cause.

UNITY CLUBS make a mistake when they grudge voting a dollar to the choir, the Sunday-school, or the church treasury. The club can make use of all its funds for its own pleasure, but often it is better to contribute something to some interest of the church, or to some local charity, but let it never seem to be devoted to money making exclusively, and especially let it never condescend to light entertainments and flippant shows.

WILL all the churches or clubs east and west, who have not done so, report to A. J. Rich, Fall River, Mass., whether or not they have a Unity Club organized, its exact name and its work and methods? It is desirable to know these facts.

ANY one who has, or thinks he has, something to say in the line of plans for study and work, will confer a favor by forwarding the same in writing to the corresponding secretary, since possibly a similar plan may be already in print.

ANY one who knows of a good book for reading or study on any of the departments of the present season, as printed in the circular, will please make it known. Mrs. E. E. Marean, 3619 Ellis avenue, Chicago, Ill., will post you on club organization.

A. J. R.

THE STUDY TABLE.

Wind Flowers. By Luella D. Smith. Chicago: Charles H. Kerr & Co. 1887. Square 18mo., pp. 245. \$1.00.

The verses in the little volume entitled "Wind Flowers" are as frail and fleeting as the anemone which the writer takes as their emblem, and are not to be judged by the same standards as the preceding book. More than one-third of the verses are translations from the German, chiefly from Geibel. They show an evident appreciation of the lyric simplicity of this poet, dear to all German readers, but whose qualities are not easily reproduced in another language. The best translations we remember from Geibel are in the little volume "Exotics," published by Rev. J. F. Clarke and his daughter. The verses are divided into twelve groups, corresponding to the months of the year. From "April" is the following extract, which is one of the best.

"Against the sky the elm has laid
Her graceful branches, unafraid.
Against the sky the maples rest,
And hold their red buds to be blest.

* * * * *

Against the sky! That is the test.
Hold up thy soul and stand confessed.
Against the sky! And all of earth
Will show at once its lowly birth.
Against the sky! And what is fair
Will join eternal beauty there.
Have fellowship with Heaven and try
To judge thy life against the sky.

E. E. M.

Poetry and Philosophy of Goethe. Lectures and Discussions before the Milwaukee Literary School, in August, 1886. Edited by Marion V. Dudley. Chicago: S. C. Griggs & Co.

This is a volume packed full of things of value for the Goethe student and for everybody who thinks. The Milwaukee Literary School of last year, following much the same direction followed by the Concord School of Philosophy on its more literary side, seems to have been singularly successful, and it is to be regretted that an enterprise so well begun was not continued the present year. Perhaps its life is to be intermittent, and that we shall yet hear from it again. In taking up Goethe last year, it devoted itself to the same subject which was taken up at Concord the year before, and, comparing the two volumes,—for the Concord lectures on Goethe have also been published—to quite as good purpose. The list of the contents will indicate better than anything else, perhaps, the character and value of this work: Address of Welcome, by President John Johnston; Goethe's Wilhelm Meister, by W. T. Harris; Goethe as a Scientist, by James MacAlister; Goethe's Relation to English Literature, by F. B. Sanborn; the Divine Comedy and Faust, by Mrs. Caroline K. Sherman; Mythology of the Second Part of Faust, by Denton J. Snider; The Elective Affinities, by Mrs. Maria A. Shorey; What is most valuable to us in German Philosophy and Literature, by W. T. Harris; Goethe as a Man, by W. T. Hewitt; Goethe as Writer, Savant and Citizen, by Horace Rublee; A Letter from Goethe to Carlyle, translated by A. K. Linderfelt; Anniversary Ode to Goethe, by Denton J. Snider; the Erl-King, by Miss Aubertine Woodward; Goethe's Birthday, by Mrs. Hattie Tyng Griswold. In a book which con-

tains hardly a page without real value, it is almost invidious to single out anything for special praise. We should like, however, to call attention to Doctor Harris's general lecture on German Philosophy and Literature, so full of fine insights and good generalizations, as well as to his remarks in several of the discussions which followed the lectures and which, exceptionally well reported here, contain some of the best things in the book. His remarks upon Dante, following Mrs. Sherman's lecture, are particularly thoughtful. Mrs. Sherman's lecture itself is one of the most valuable in the book, and we wish that we were writing for a big magazine instead of for a small paper, that we might say a great deal about it. The lectures are by no means in an unbroken strain of panegyric. Mr. Rublee, in his appreciative lecture, points out in a clear way many of Goethe's limitations as a man, a citizen and a political thinker. Goethe's attitude during the whole great period of the French revolution was not great; in apprehension of the true trend and spirit of the new age, he was far behind Schiller or Fichte or Kant. The fact that he was a great poet, and that the work that he was doing in poetry and science was undoubtedly much better and much more valuable for Germany than any political pamphlets that he might have written, is of no account in the matter. With other sympathies, and a more prophetic spirit, he would have written just as good poetry and just as good science—and, while the redeeming element of cosmopolitanism should never be forgotten, this should always be said.

E. D. M.

Colonial Ballads, Sonnets and Other Verse. By Margaret J. Preston. Boston and New York: Houghton, Mifflin & Co. 1887.

The latest volume of Margaret J. Preston is, as the title denotes, a collection of colonial ballads, sonnets and a few single poems, most of which have been in print before. The writer has won for herself a name among the better of our minor poets, though many of her verses seem to have been made instead of born. Some of the ballads are woven around incidents so slight that they hardly repay the setting, but one or two, like "The Royal Abbess," are complete in themselves and contain lines that remain persistently in the memory. A group of poems at the close of the book, each describing some significant incident in the child-life of one of the old masters, might do good service as illustration in Art Sections of some of our Unity clubs. To these should be added the six sonnets, "Medallion Heads," each giving us a vivid glimpse at the wife or love of a great artist.

The tenderness in the sonnet "Sit, Jessica," the thought of "Horizons," the archness of "The Begging Cupid" and the heart message of "Compensation," are among the best things in the book.

E. E. M.

MRS. ANNA B. McMAHON has prepared and privately printed sixteen outline lessons upon the English drama and is conducting classes by means of correspondence. Her address at present is 20 South Ingalls street, Ann Arbor, Mich.

THE HOME.

"Some Real Work."

Almost every member of the Unitarian church in C—, N. H., felt interested in the "Country Week" Work. The minister had begun to talk about it before the snow was off the ground, and reports showing the work done by members of other churches were distributed about in all the pews long before summer came. To be sure it was a new idea to most of the parish, and some of the congregation took only a lukewarm interest in it. One said frankly that nothing would induce her to take a dirty little vagrant from Boston into her pretty home; but many more, in spite of its novelty, really took hold of the project with enthusiasm, and country homes in C— were found for thirty-five little ones.

Among the first to take kindly to the plan were four earnest young girls. They were not "goody-goody" girls—the kind

who despise dancing and picnics and sit sadly in the corners at "church sociables." But they were pretty, attractive, lively girls, full of fun and fond of having a "good time." The idea of having some poor children who had been "dragged up," as Charles Lamb says, in miserable homes and had found their only play ground in the streets and alleys of a crowded city come into the country for ten days and have a "really nice time," appealed to these warm-hearted girls tremendously. After the minister's first address on the subject, these girls all crowded around him and said that if their mothers would only allow them to take the responsibility of entertaining some children they would gladly give their time and strength to the undertaking. But the next Sunday found them with their enthusiasm chilled. For some reason none of them were able to have the children come to their homes. One had an invalid father who could not bear to hear a door slam, or a child laugh. Another had a mother who was a very particular housekeeper; she could not have her house upset by strange children. A third had some younger brothers and sisters and her suggestion had been met with exclamations of horror. "Do you want your little sisters and brothers to catch all sorts of diseases and die? Of course we can't have children we know nothing about in our house." The fourth lived in the center of the town near a horse-car track and her parents told her that their house was not "country enough" for the children to come to. Discouraged with these rebuffs the girls had almost made up their minds to give up their plan when one of them had a bright idea come to her. "Suppose," said she "we get our fathers and mothers to give us a little money and take some children up to W—. I am sure we could get some rooms for them and board at Farmer B—'s." This plan was received with approbation. The girls' parents were very willing to give their daughters five or six dollars. That was a very different matter from allowing them to invite dirty little city vagabonds into their own homes. Farmer B., who had a large, old fashioned farm, eighteen miles from C—, was happy to take any number of children to board.

The arrangement made was that the first week in July the four girls should go up to W— and take charge of eight poor children from Boston for ten days. The farmer and his wife agreed to board the children for \$2.00 each and the young ladies for \$3.00 each. There were two large double rooms, and in each of these were put two double beds, so that four children could sleep in each room. A letter was sent to Miss Bailey, who takes charge of sending the children from Boston, inviting four boys and four girls, and in a good deal of trepidation the young hostesses awaited the arrival of their little visitors.

On the day when the children were expected, two girls went W—to make the final arrangements there, and two awaited the arrival of the children in C—. It was a very warm morning in July when the young emigrants arrived. A sweet looking lady, dressed in mourning, escorted the children from Boston. She dropped thirty-five in C—, and then went further north with the rest of the car load. It was a pathetic sight to see the little strangers step off the train. They were of all ages and sizes, and most of them had all their earthly possessions done up in newspapers. Nor were their parcels very securely fastened, for stockings, neither white nor clean, could be seen protruding from several of them. One boy left behind him a trail of neatly darned undergarments. Some of the girls had brought their dolls, and some of the boys their bats with them. All looked pale and a little frightened at the sight of so many strange faces.

Each child bore a ticket with the name of his host or hostess upon it. It took some time to distribute the children and find the ones who had tickets marked for "W—." They had to start directly in another train. The two girls who were waiting for their visitors were a little alarmed to find that a toddling boy of three was one of their prizes. There was a large, stalwart-looking girl of sixteen, with a ticket marked W—, and there was "Fritz," a saucy-looking boy of twelve, and his little sister "Nelly." Then there were two placid-looking German girls, and two pretty little girls about eight or nine. Two boys were missing. Miss Bailey had made a mistake and sent two girls in their places. Little

"Billy," the baby of the party, had to be led by one of the young ladies, and the other children were soon marshalled together and settled in their seats for the short journey which was before them. Of course the smallest children had the biggest bundles, and one little girl had aimed at the dignity of having a valise, in which her wardrobe rattled about suspiciously.

When the children arrived in W— and saw the green fields, the hills and pretty rippling brook, their pleasure was unbounded. One boy had been in the country before and seen "real cows," but to most of them all the sights and sounds were new. The young hostesses were strict disciplinarians and insisted upon giving each child a bath every night. They also did their best to improve their manners, and presented them with such unknown luxuries as soap and tooth-brushes. The small urchin was so delighted with the novel amusement of brushing his teeth that, whenever missing, he was sure to be found near the washbowl. Some of the remarks which the children let fall about their homes gave glimpses of great misery. "My father used to be a carpenter, but now he is a drunkard," said one little girl. Another child said, "My father is a cook, and makes twenty dollars a week when he is sober." To most of the children drunkenness was so common an evil that they spoke of the drunkenness of their fathers with no trace of shame.

The children were not angels. What children ever were? One or two proved to be hard to manage, and "Fritz" lay down on the floor and kicked and screamed more than once. "Billy," tiny as he looked, had several fits of temper, and one of his favorite ways of showing his disapproval of his nurses was to call them names, and such names! "You dirty nigger!" was the *mildest* term of reproach he used toward them! The largest girl had a place in a candy shop, and had two weeks' vacation; and a smaller child was a "cash girl" in winter. How their hostesses did work to entertain them! They took them on drives and picnics, and rainy days adjourned with them to the barn. The children picked berries and flowers, and saw the cows milked, and had plenty of good country food to eat. Perhaps they did not appreciate the good things given them to eat as much as was expected. At first they had not great appetites, and then they had all become so used to coarse food that fresh meat they did not care for. One little girl, the evening before she went home, said: "I hope my mother will have my favorite supper to-morrow—boiled cabbage."

All day the children had to be watched over and amused, and in the evening there were stockings to be mended and rents to be repaired in the little time-worn garments. There was a great difference in the clothes brought by the different children. Some had but a few things, but all were neat and clean. Others had half a dozen dresses, but nothing fit to put on. One child had a bundle of vile smelling rags for his whole wardrobe. A sewing bee was instituted among the guests, summoning in the neighboring farms, and new aprons were made for all the little girls before they went home.

One day a picnic of all the little "country weekers" in C— came up to W— for the day. The children all spent their day in the woods and had their dinners under the trees, eating all the sandwiches and gingerbread, and drinking all the lemonade they wanted.

It must be confessed that when the time came for the children to go home that their young hostesses felt relieved. It can not be denied that it is hard work entertaining children, and that all the four girls were pretty well tired out the day they reported themselves back in C— and said that their young charges had gone home. But they none of them complained of their trouble, and they all said their time and their work had been paid for by the smiling, happy, sun-burned children, whom they had sent back to Boston that day. For the first time in their lives these girls had done some real, unselfish, charitable work, and had learned the meaning of Lowell's beautiful lines:

"Not what we give, but what we share;
For the gift without the giver is bare."

M. R. F. G.

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NOTES FROM THE FIELD.

Chicago.—The life and work of John the Baptist is the subject to be taken in hand for next Sunday by our Sunday-schools, such of them, at least, as have joined in the union course of lessons on the Third Gospel. The portion of the gospel upon which the lesson is founded is the third chapter of Luke, from the beginning to the twenty-first verse; but in connection with this, what is said of John in the other gospels, particularly the account of his death in the sixth chapter of Mark, and what Jesus said of him, recorded in the seventh chapter of Luke, verses eighteen to thirty, should be studied. Luke fixes the date of John's entering upon his ministry very definitely in the first verse of the third chapter, too definitely, it would seem probable, as the time named is exactly six months before Jesus entered upon his ministry, and, from the general proportions of the entire history, it would seem probable that John had preached some years before Jesus began. This, however, is not important, except as indicating the disposition of Luke to be sometimes a little more precise than his knowledge would warrant.

John was the son of a priest and was a Nazarene from his birth. The same stories are told of his birth that are told of Samuel and Samson, who were "given to the Lord" by their mothers, even before they were born. He was the last of the prophets of Israel, the last of those wonderful shaggy anchorites of the desert, of whom Elijah and Samuel were the first. It is, of course, possible that the fact that the Jews at this time were looking for one who should come in the power and spirit of Elijah, had something to do with the account which we possess of John's appearance. However, it is a little difficult to say whether his camel's hair garment was counted as shaggy or as "soft raiment." But as to his preaching, at least, there is no uncertain sound. He issues from the wilderness and speaks his "Thus saith the Lord," exactly as Elijah come to life again might have spoken it.

Mr. Jones, at the Monday noon teachers' meeting, urged that it was easier to undervalue than to overvalue the work of John, and his influence in the founding of Christianity. There are always these beginners before the beginning, who do their work strongly and well, die unrecognized and are forgotten, while some other (perhaps greater and perhaps not), by entering into their labors, fills the eyes of the world as the great founder of the new movement.

Mr. Blake defended what may be called the denunciatory preaching of John, "Generation of vi-

pers, who hath warned you," etc., saying that this sort of moral wrath, as John Weiss termed it in the case of Theodore Parker, is a very essential quality in those best fitted to serve humanity in important crises.

The baptism of Jesus by John may be treated in this lesson, or in number six, which takes up the subject of Jesus entering upon his ministry. John's baptism was not a new thing, not of his own invention or introduction. The Jews baptized proselytes to their religion, and baptism in the sacred river Jordan no doubt had been practiced for a long time previous to John's preaching. Mr. Utter suggested that it may have been connected with the pilgrimages to the Jordan, and that John may have found his first audience among such pilgrims.

The wilderness of Judea, in which John preached, is southeast of Jerusalem, including a good deal of the country between that city and the Dead sea. The locusts, which formed part of John's food, according to Matthew, were the edible grasshoppers of those regions,—there is no ground whatever for supposing the word to refer to the pod of the locust tree, or any such vegetable matter.

Colorado.—The 4th inst. was a red letter day for Unitarianism in this state. Two churches dedicated, one at Denver, the other at Greeley, the dedication sermon at both places being preached by M. J. Savage, of Boston. Mr. Herford was also present at Denver and made a stirring address in the morning and preached in the evening. Mr. Savage's theme at Denver was "The True Position and Work of the Church in the Modern World." Mr. Herford's theme was "Paul's Experience of Prayer." Rev. N. S. Hogeland, of Greeley, the Jewish rabbi, and Rev. A. B. Hyde, D. D., of Maryland, also took part in the services. Crowds went away for the want of room to admit them. The city papers give extensive accounts, including full reports of the two sermons, from which we hope to give some clippings in the future. Our correspondents in that region have been so full of their joy that they have not taken time to report. But we see from these papers the splendid fruition of their earnest labors and send them our heartiest greetings. The seed sown by the devoted hands of Beckwith, Stone, Herbert and Weeks fell upon good ground and is bringing forth a hundred fold, and the harvest is not yet. It is still seeding time.

A Jewish Dedication.—Last Sunday a most unique and probably antique dedication took place in this city. The Hebrew congregation *Ohave Shalom Mirampol* is an orthodox Jewish society composed largely of the humbler representatives of that race, tradesmen, peddlers and handicraftsmen. There are no wealthy people among them, they have been worshipping for several years in an obscure hall on an unattractive street, but now they have completed a substantial new synagogue at a cost of \$30,000. The exercises on Sunday last began at 2 and continued till 10 P. M. They were interspersed with speeches, music and luncheon. The chief interest centered in the selling by auction the honors of the occasion or the privileges of the ceremony. It began in the old hall in selling the privilege of carrying the property of the society out of the old home into the new; the scrolls of the society, which number in all some two dozen different rolls, brought from \$2 to \$15 apiece, then the lamp of the altar, the keys, vestments, etc., etc. At the new building the privileges of spreading the altar, of lighting each jet of each chandelier, etc., etc., the sales in both buildings aggregated some \$2000. Judging from the report the proceedings were very far from being a mere shrewd piece of commercial "jewing," as it will be at once suggested by their Gentile critics. The occasion was full of sentiment. Young men bought the privilege for their mothers or aged grandmothers to light a jet of gas in the chandelier, which they did with radiant faces. The president of the society, with tears streaming down

his face, handed the key, bedded in a basket of flowers, to his little son and daughter, for whom he bought the right of opening the door and of being the first to enter the building to which he had given so much time and affection. Grotesque as all this seems, when compared to scenes so often witnessed in Christian churches, the buying rights in a "ring cake" or votes for a bracelet to be given to the handsomest girl, a chance in a "grab-bag," or a dip into a "fishpond," etc., etc., this rises into the dignity of a ritual. It is clothed with poetry, it cultivates sentiment, it sets us thinking, aye, and feeling, too, does it not?

"The Southern Letter" is the title of a little sheet printed by the Tuskegee Normal School, Alabama. This is one of the most prosperous colored schools in the south; presided over by Booker T. Washington. The September issue is both inspiring and touching in the quiet evidence it gives of courage and diligence on the part of the race that is struggling upward so successfully out of slavery through ignorance into independence and intelligence. We learn that "quite a little colony of the students have been at work during the summer in the Birmingham coal mine to earn money to resume their studies in the fall." We heard Mr. Washington in his address at Weirs last July, and it was of the ringing, manly kind that inspires enthusiastic confidence. We gladly print the following statement of their needs and earnestly hope that they will fall under the eye of some who will take the hint.

I. Books and periodicals, for the library—Sunday-school papers; daily, weekly or monthly papers for our reading room.

II. Bed clothes of any kind; new or second hand clothes for needy students.

III. Money in any sums to help meet current and building expenses.

Kansas.—The Topeka church was closed during August and the first two Sundays in September. Mr. Powell preached two Sundays at Wichita to intelligent audiences which give promise of another church in this state. Last Sunday he preached before the Universalist State Convention at Hutchinson. Doctor Demorest, secretary of the National Universalist Convention, preached in Unity church, Topeka, on Tuesday night, the 13th. Miss Mary E. Leggett has been conducting the ladies' religious study class at Topeka during the summer, using the third programme (Unitarian Doctrines) in Unity Leaflet No. 12. Miss L. left Tuesday (P. M.) for Beatrice where she takes charge of the Unitarian Society for three months. She is so filled with the spirit of consecration to the work she has chosen, one can but predict success of the noblest kind for her. She leaves many warm friends in Topeka, who part with regret from one who has been a great help in our work here. Our Study Class are now going to take up the first programme published in Unity leaflet—The Growth of the Hebrew Religion.

Solon, Iowa.—Rev. Arthur J. Beavis, of Iowa City, was recently refused the Methodist Episcopal church at this place in which to deliver a lecture; as a consequence a rousing audience gathered in the hall, and the local paper says: "It is not known why the trustees would not allow him to lecture in the church, unless it is the fear that he might set some of the people to thinking on the subject and might result in a loss of a member or two from their church. No matter, however, what their reason was for so doing, the sentiment of the people is against the action of the trustees, and some assert that it was an insult to religion."

Cardiff, Wales.—An attractive Unitarian church with all the modern American attachments has recently been dedicated at this place. One interesting feature of the dedication was that the responsive service introduced by the American minister in Wales was written by a Welsh minister in America.

The resident minister is Rev. Hobart Clark, graduate of the Meadville Theological School, and the service was the one used at the dedication of All Souls church, Chicago, and several other churches in America. The current number of the *Ymofynydd* contains a Welsh translation of the service.

Northboro', Mass.—Mr. Edward A. H. Allen's "Home School for Boys" begins its next year September 14. Mr. Allen is a brother of Prof. William Allen, of the University of Wisconsin, and Rev. J. H. Allen, for some years professor of history in the Harvard Divinity School. He was himself at one time connected with the Polytechnic School at Troy. He is at thorough and conscientious teacher, and his school is warmly commended by those who have had sons in his care.

Atlantic City.—Mangasarian, the independent liberal preacher of Philadelphia, has been doing some vacation preaching at this seaside resort to immense crowds who have gathered on the large iron pier that extends 1000 feet out into the ocean. The local papers speak most cordially of the liberal and broad faith thus expounded.

Minneapolis.—Mr. Simmons recently exchanged with Miss Murdock, of Humboldt, Iowa. The rest of his vacation he spent at home, unwisely making himself wise by reading, instead of exploring northern pine lands on foot, as he did a few years ago with the editor of UNITY.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Sept. 18, service at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Sept. 18, services at 10:45 A. M.; sermon on Paul's Three Points, Two Errors and one Truth. Sunday-school at 9:30 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Sept. 18, services 11 A. M. Sermon by Rev. James G. Townsend, D.D. of Jamestown, New York. Sunday-school at 9:30 A. M. Teachers' meeting Friday evening, at 7:30; meeting for practice in congregational singing the same evening, at 8:30.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, Sept. 18, services at 11 A. M.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Sept. 18, service at 11 A. M.

MR. HENRY D. STEVENS, of Indianapolis, Ind., has applied to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian Churches, for recognition as a minister of the Unitarian church.

The committee are assured of his fitness for the work, and commend him to the fellowship of our ministers and the confidence of our churches.

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Committee for the West.

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